ceased is an old man without heirs, there would be none at the burial and the ceremony would be very simple and cold. When a middle-aged man dies leaving heirs behind, his funeral would be the same as that for an old man leaving heirs. A dead man, regardless of his age, who has parents still living may not be kept in the house, but must be buried immediately. Children and those not of age, in case of premature death, are ordinarily not given a burial ceremony for the lack of heirs, their bodies being wrapped up in straw mats and taken away directly for cremation or burial. Dead infants under a year old are hung on the trees near the burial ground, where scorched by the sun and beaten by the rain, they become food for the birds, to disappear totally before long.

(3) Disposal of the Dead. Mankind has devised five ways to dispose of the dead body: 1) burial in the earth, 2) cremation, 3) burial in the water, 4) natural burial, and 5) embalmment. The Lolo at Sung-tzu-yüan dispose of their dead first by cremation and then by burying the bones and ashes in the earth. Thus cremation and burial are adopted simultaneously. About one li to the northeast of the village is a mound used as the cremation ground. All deceased persons from the village are carried according to established customs and rituals to this spot for cremation. A scaffolding of fuel wood is built on four sides to the height of three or four feet, and twigs of trees are then laid crisscross on the wooden scaffold. The dead body is carried to rest on the top of the framework as fire is set from the bottom by a brother of the deceased or one of the relatives. If the dead body cannot be kindled, it is believed that some devils must be giving trouble and his reincarnation will be affected. The filial son would then kneel before the scaffold-

to cremation is the same. Cremation for the Lolo has a twofold meaning: first, fire destroys the devil or the evil spirit, who is thus prevented from entering another person; second, reincarnation is facilitated through cremation when the deceased becomes another human in next life. 764 [775]

In the recent decades the Lolo at Sung-tzu-yüan have gradually learned Chinese ways, and the majority are beginning to use coffins to deposit their dead, to be directly buried in the earth. Only those who die of leprosy, tuberculosis, and vicious tumors, and women who die of childbirth are cremated. This is because of their peculiar belief that the ones who die of leprosy and other contagious diseases may get rid of them through purification by fire. A woman who dies of childbirth is not easy to decompose, and if her body is not destroyed by fire, it may be entered by an evil spirit to come back to harm mankind. 764 177 766 751

(4) Graves. A grave is erected on the ground where the bones and ashes are buried after cremation. In shape a round mound of yellow earth, it looks like an inverted cup with green grass growing on the top. The ancestral graves of the three immediate generations receive sacrifices twice a year, in spring and winter. The Lolo have been so influenced by the Chinese that in the construction of their tombs they adopt Chinese designs. A comparatively rich Li family has built imposing graves for its ancestors, complete with tombstones with Chinese engravings. The following are two samples: 764 177 [765]